



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

The book is a good example of clear and careful exposition, explicit throughout and supplemented by interpretations and geometrical analogies which render the text understandable even to a student innocent of any acquaintance with logic.

EDWIN GUTHRIE.

UNIVERSITY OF WASHINGTON.

## JOURNALS AND NEW BOOKS

RIVISTA DI FILOSOFIA NEO-SCOLASTICA. December, 1919. *La partizione storica della filosofia greca sostenuta dallo Zeller* (pp. 553-564): GIULIO DA RE. — Zeller's well-known division of Greek philosophy into three periods: the first beginning with Thales; the second, with Socrates; etc., must be abandoned. It is not Socrates, but the Sophists who brought philosophy down to the contemplation of man's inner self. *Alcuni giudizi su Cicerone* (pp. 565-580): E. CIAFARDINI. — Cicero's philosophy has been unjustly neglected. It is not precisely Roman, but universal; and it is permeated by a sentiment of Christian charity. *Intorno allo spazio ultracosmico* (pp. 581-588): A. MASINI. — Space is not a real entity, and there is no ultra-cosmic space. It is a relation between bodies, and does not depend upon ether or any other cosmic fluid. *La morale dell' "Imitazione di Cristo"* (pp. 589-601): G. SEMPRINI. — The *Imitation of Christ* embodies the impetuosity of the Old Testament and the spirit of gentleness of the New. *Note e discussioni. Analisi d'opere.* Rudolf Steiner, *La filosofia della libertà*: DOMENICO LANNA. Henri Bergson, *L'énergie spirituelle*: F. OLGATI. Gonzague Truc, *La Grâce*: AGOSTINO GEMELLI. A. De Gramont-Lesparre, *L'idée de finalité*: L. R. A. Rava, *Introduzione alla filosofia del diritto*: EUGENIO DI CARLO. Frédéric Queyrat, *L'émulation et son rôle dans l'éducation*: F. OLGATI. Jos. Froebes, *Lehrbuch der experimentellen Psychologie*: A. GEMELLI. Gino Dallari, *Guerra e giustizia*: E. DI CARLO. Franz Ehrle, *Die Ehrentitel der scholastischen Lehre des Mittelalters*: A. GEMELLI. Epicuro, *Opere, frammenti, testimonianze sulla sua vita*: A. G. Léon Robin, *Etude sur la signification et la place de la physique dans la philosophie de Platon*: A. D'A. G. Castellano, *Introduzione allo studio delle opere di Benedetto Croce*: L. BIANCHI. *Notiziario.*

Hall, G. Stanley. *Morale: The Supreme Standard of Life and Conduct.* New York: D. Appleton & Co. 1920. Pp. 377. \$3.00.

Kremer, René. *Le Néo-réalisme américain.* Louvain: Institut de philosophie. Paris: Félix Alcan. 1920. Pp. 309.

- Mach, E. Die Leitgedanken meiner naturwissenschaftlichen Erkenntnislehre und ihre Aufnahme durch die Zeitgenossen. Sinnliche Elemente und naturwissenschaftliche Begriffe. (2 Aufsätze). Leipzig: Johann Ambrosius Barth. 1919. M. 2, —.
- Reimann, B. Über die Hypothesen, welche der Geometrie zu Grunde liegen. (Neu herausgegeben und erläutert von H. Weyl.) Berlin: Julius Springer. 1919. Pp. 48. M. 6.20.
- Stace, W. T. A Critical History of Greek Philosophy. London: Macmillan Co. 1920. Pp. xiv + 386.

---

### NOTES AND NEWS

A MEETING of the Aristotelian Society was held on July 5th, Professor Wildon Carr in the chair. Dr. W. F. Geikie-Cobb read a paper on "Mysticism True and False," in which he stigmatized the application of the term *mystic* to current psychic phenomena as unwarranted. True mysticism was an immediate apprehension of the One as the Good rather than the True; it possessed a positive, personal, unquestioning quality which is a necessary feature of all moral valuation; and belonged to the world of the "excessive," and therefore was *per se* beyond logic. All attempts to communicate the mystic experience were limited to the use of symbols, and were, therefore, by their very nature doomed to partial failure. Those symbols, however, were not selected arbitrarily by the conscious mind, but were drawn from the storehouse of the unconscious. Mysticism differs from "Extroversion" in that its supreme interest is in the One who is at once another and the ground of the mystic's being. The truth of mysticism is implied in the truth of the self as transcendental, a truth without which the empirical self loses most of its value. But mysticism is not adequately defined as a form of feeling, and what has led to its being so defined is the fact that not thought but love is the distinguishing function of all true mystic experience. If an air of unreality surrounds the utterances of mystics, it is only for those who are strangers to love. He who loves eternal beauty holds its transitory appearances as of lesser worth. Dante, for example, at the height of his vision saw love enthroned, and declared that it was love which moved the sun and the other stars. Before this supreme experience of love, it would seem that all discursive thought was foredoomed to silence as a worshipper in the outer court of reality.

DR. A. A. ROBACK has been appointed instructor in psychology at Harvard University.